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Outline
of
Catholic Pedagogy

ADAPTED FOR THE USE OF TEACHERS AND STUDENTS

BY

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RACINE, WIS.

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PREFACE.

In most of the Catholic text books on Pedagogy that have appeared in the English language much attention is given to school management and methods while the space allotted to the explanation of the fundamental principles is very limited.

To give an outline of the principles, end, and means of Catholic Pedagogy, is the main purpose of this sketch.

It lays no claim to originality. The works of German writers on Catholic Pedagogy have furnished much of the material.

Methods of teaching the various branches of study are not included in this outline since there are numerous works on the subject available.

I trust that this little book will be of service, especially to our young teachers, and, if such be the case, I feel amply repaid for the time and labor spent in preparing the outline.

Convent of St. Catherine of Siena,

Racine, Wis.

M. J. L.

INTRODUCTION

From the cradle to the grave man has need of Education. A helpless creature he enters this world. "Man is the only one that knows nothing, that can learn nothing without being taught. He can neither speak nor walk nor eat, and in short he can do nothing at the prompting of nature only, but weep." (Pliny the Elder)

To the end of his life man should continue to develop the powers that God gave him. In the early stages of this development man absolutely requires the influence and assistance of others who by their knowledge and skill are in a position to guide and direct him. The sum of all helps and influences, be they direct or indirect, intentional or unintentional constitute what is called Education in its widest sense. In the narrower and commonly accepted sense of the word we designate by Education the systematic development of all bodily and spiritual powers of man for the purpose of enabling him to attain his end.

Pedagogy (from the Greek words *pais*= child, boy, and *agein*= to lead, to guide) is a systematic presentation of the principles and rules of education and instruction.

The ability and skill of applying the principles and rules of the science of education is called the art of

education. Theory and practice complete and mutually assist each other. The one without the other is unable to produce a successful educator.

Hence, the importance of the study of pedagogy, especially, for the young teacher. Pedagogy is based on the experience of past ages and its knowledge is necessary to success in education. Children's lives are too precious to be mere objects of experiment for one who has no idea of pedagogy.

Sources and Auxiliaries of Pedagogy.

1. Anthropology, the science of man. It comprises Anatomy with its auxiliary, Hygiene, and Psychology which is the science of the soul, its faculties and functions.

   Plato and Aristotle were the first to make Anthropology the basis of pedagogy.

2. Ethics, the science of morality. It comprises:—
   (a) Natural or philosophical ethics, treating of moral laws based on reason and conscience, and
   (b) Christian, or theological ethics, treating of moral laws based on Revelation and completing natural ethics.

3. Logic, the science of correct thinking and reasoning. One of the most important aims in all instruction is the correct formation of ideas, judgments and conclusions.

4. History of Education, teaching us the experience of the past as a guide for the present.

5. Divine Revelation, the most important of all. History shows that the various systems of education built up without this element were unreliable and unsatisfactory.

Revelation must tell us of the origin and nature of man and the end and purpose of his existence. The knowledge of these truths forms the foundation of all true education.

Division of Pedagogy.

Pedagogy is divided into the science of education and the science of teaching or instruction, to which may be added as a supplementary branch the history of pedagogy.

1. The Science of Education is subdivided into general science of education and special science of education.
   (a) The general science treats of man in general, his nature and end; the ideal and means of education; the character and duties of the educator.
   (b) The special science of education treats of the child, its bodily and mental development.
2. The Science of Instruction is divided into two parts, the first general, sometimes called Didactics, treating of the fundamental principles of instruction; the second specific, usually called Methods, which considers the various branches of instruction and the manner of treating them.

Necessity of a System in Education.

Parents who have never heard of a plan of education can educate good children and teachers who follow a regular plan may meet with poor results; yet in neither case can we find a proof that methods are superfluous or of necessity unpractical. Parents have certainly followed some plan, although hardly aware of the fact. Their own

education, traditions of their parental homes, common sense and God's grace have been their guides. Teachers have probably followed a plan based on false principles and hence, failed in their efforts.

If a building erected according to some particular plan and specifications collapses because the plan and specifications were wrong, it does not follow that all plans and specifications should be abandoned and the builders proceed to work at random. Consciously or unconsciously every educator has his plan.

There must be a purpose in education. The educator must have a clearly defined knowledge of such purpose, otherwise he works as one who aims at space.

If the educator is conscious of the fact that he is God's representative he will study God's plan and purpose in His creation and he will follow that plan in his labors. His plan must rest on firm principles. These principles are drawn from reason and experience, guided and ennobled by Faith in Divine Revelation.

The fundamental principles of true education are based upon the doctrines of (1) The origin and nature of man, (2) The end and purpose of his existence, (3) Man's original condition, (4) Man's fall and its consequences.

GENERAL SCIENCE OF EDUCATION.

PART I.

THE NATURE AND DESTINY OF MAN.

1. Origin and Nature of Man.

1. How did man originate?

Man has his origin directly from God by an act of creation. The Book of Genesis minutely describes the creation of man, and, in a particular and impressive manner proclaims his superiority over all other creatures.

Materialists oppose this statement and endeavor to disprove it by advancing various theories about the origin of organic, living beings and the origin of the various species of such beings. In this they have gone so far as to claim man's descent from the ape. This theory which at first caused a great deal of excitement and controversy among scientists has since been denounced by their leaders as "laughable," "a total failure," etc. A few opinions of some of the foremost scientists of our times may be given, viz:—

Rudolph Virchow: "The attempt to find the transition from animal to man has ended in a total failure. By speculation they came to the ape theory, an assumption.....of which I can not say that it was of any real advantage. If we study the fossil man, we always find a man like we are."

Dr. Fr. Paulsen, on Hæckel's "Die Weltrætsel": "I have read "Die Weltrætsel" of Hæckel, and have blushed with shame at the thought of the general education of our people! That such a book should be possible, that it should be written, printed, bought, read, admired and taken seriously by the nation of Kant, Gœthe, and Schopenhauer, pains me deeply."

Professor Frank Thilly of the University of Missouri, speaking of the same materialistic writer says: "We have examined Hæckel's philosophy and have pointed out its inconsistencies and inadequateness. It violates the fundamental requirements of scientific hypothesis; it is not consistent with itself, and it does not explain the facts .....Hæckel's philosophy is no system at all, but a conglomeration of different systems; a metaphysical pot-pourri, a thing of shreds and patches.....The fact that he believes what he believes is no sign to me that his friends are in their second childhood, but that Hæckel is still in his first, so far as philosophy is concerned."

Dr. Alfred E. Brehm, speaking in Milwaukee, closed his lecture "On Monkeys" by saying: "Now you ask me, 'Is man descended from the ape?' To this I must answer, 'Man remains man and ape remains ape.'"

L. A. Pasteur was an outspoken opponent of the materialistic explanation of the origin of things known as the "*generatio æquivoca*," or the development of organic beings out of inorganic in the Darwinian philosophy.

2. How did the human race originate?—

Mankind, the entire human race, descends from the first human pair created by Almighty God. St. Paul standing in the midst of the Areopagus said, "God hath made of one, all mankind, to dwell upon the whole face of the earth. (Acts 17, 26)

The greatest scientists (Buffon, Linnæus, v. Humboldt, Cuvier, Owen, Virchow, etc.) proclaim the unity of the human race. To prove it, they call attention to the general uniformity of the anatomical structure, the equality of the pulse, the average length of life among the various races of mankind, and the results of intermarriage between them.

History proves it. The traditions of the most ancient nations agree in their main statements with the records of Holy Scripture.

The comparative study of languages leads to the conclusion that the various languages developed from one original, common tongue.

2. The End and Purpose of Man's Existence.

From the fact that God created man, it follows that He created him for Himself, in other words, that man was created by God for God. This is proved by reason and by faith.

To be created for God means, created to know, love and serve God in order to attain eternal happiness.

Man feels in himself a longing after perfect happiness. Perfect happiness can be attained only by the possession of a perfect good. This can not be finite but must be infinite—therefore, God. How beautiful are St. Augustine's words: "Thou hast, O Lord, created us for Thee and our heart is restless until it finds rest in Thee!"

Even the heathens admit that perfect happiness can not be attained by the enjoyment of earthly things. This is expressed by the words of Solon to Crœsus: "No one is happy before his death."

Perfect happiness, i. e. the vision and possession of God, can not be acquired by the natural powers of man. He has need of supernatural power, grace, which enables

him to know, love and serve God in a supernatural manner and thus to reach his end. The knowledge of these facts leads to a correct conception of man's life on earth and its great importance in the light of eternity. This life is a preparatory school for eternal happiness in the next.

Whatever man does in this life must be done with a view to his life hereafter. A deep sense of duty must guide him in all his actions.

All the goods of this world,—wealth, honor, power, health, beauty, intellect, will, science, and virtue,—are not the end and purpose of man's existence, but means to attain his last and highest end.

In the free and joyful knowledge, love, and service of God, man at the same time achieves his own salvation and happiness, thus fulfilling the twofold purpose of his existence.

3. Man's Original Condition.

Man is composed of a material body and an immaterial or spiritual soul. Both form one human nature, the soul being the life giving principle of the body.

God endowed the first man with natural and supernatural gifts.

The natural gifts were understanding, free will, immortality.

The supernatural gifts were sanctifying grace, a superior knowledge, freedom from evil inclinations and from sufferings. These supernatural gifts were given to Adam and Eve not for themselves alone, but since they were to be the progenitors of mankind, were to be transmitted to their descendants.

The traditions of all nations speak of an age of happiness in days gone by,—of a Golden Age.

4. Man's Fall and Its Consequences.

1. Read the Scripture account. The Sin of Adam and Eve was a sin of pride, infidelity and disobedience.

The traditions of the various nations tell the same story, viz: The myths of Prometheus and of the box of Pandora; the woman and the serpent, the tree and the fruit in the ancient records of the Chaldeans; the Mexican legend of "the woman of our flesh" represented along with the serpent, on old monuments.

2. The transgression was followed by the punishment.

(a) The supernatural gifts were taken from man, the natural gifts impaired, the intellect darkened, the will weakened and inclined toward evil.

(b) Man was driven from Paradise and forced to labor and to suffer. After a life of misery came death.

(c) He was sentenced to eternal damnation.

3. Sin and its consequences passed from Adam, in the order of natural descent, to all his offspring. All are born in the state in which our first parents were after the fall.

4. From these facts we deduct important conclusions for education.—The natural powers were not destroyed, but they were weakend and wounded, viz: The intellect by ignorance; the will by perversity and tendency to injustice and evil; courage and strength by weakness and cowardice; moderation and temperance by concupiscence and excess in sensual pleasures.

5. Education must consider these actual conditions. The pupil is not an ideal man, but ignorant, inclined to evil, morally weak, and filled with low desires.

6. These are the facts this is the material. We must endeavor to suppress the evil and to heal the wounds.

Ignorance must be overcome by means of instruction. Malice which manifests itself chiefly by pride and self-will must be conquered by discipline and supplanted by humility and obedience. Weakness which causes the pupil to shrink from difficulties in trying to be good must be healed by persevering practice in doing good and by educating the will to strength and firmness of character. Concupiscence and proneness to evil which causes man to rebel against reason must be curbed and regulated by inculcating moderation and frugality.

Only by the means of grace furnished by the Religion of Christ can this be accomplished.

PART II.

FUNDAMENTAL DOCTRINES OF EDUCATION.

1. Necessity and Importance of Education.

1. What is Education?

Education (from *educere*, *educare*, to lead or bring out) is a systematic development of all the bodily and spiritual powers of man in order to enable him to reach the temporal and eternal destination for which he was created.

2. Is education necessary?

Its necessity is evident from man's helpless condition.

(a) With regard to his body. No plant, no living creature is as helpless as man in his infancy.

(b) With regard to his intellect. Without assistance the mind is but meagerly developed. Speech, ability and readiness to express one's thoughts are learned from such who speak. Without hearing others speak we remain dumb. The deaf-mute is mute because he is deaf.

(c) With regard to his moral development. Without advice and restraint men would follow their evil inclina-

tions and but few would arrive at a knowledge of even the natural laws of ethics—much less learn true morality and self-control.

(d) With regard to religion. Without instructions by others but few would acquire the natural truths of religion, e. g. the existence of God, the immortality of the soul—much less those which are supernatural.

The consequences of the lack of proper education are seen in the superstitions and idolatry of the heathens.

3. Its importance and its difficulties.

(1) Education is important for the individual.

Principles implanted in the youthful soul of man determine his character and become part of his personality. We may say: "Education is the man."

(2) Education is important for mankind in general. Culture and social development of mankind are the work of education. Advancement or decline of a nation depend upon the education of its youth. Plato says: "There is nothing more divine than education."

(3) We must not overestimate, however, the importance of education. Although so influential, it is not almighty or all-powerful. Education can not produce new powers, it can only develop and perfect the existing powers and prevent them from going astray.

(4) Manifold obstacles are placed in the way of education either on the part of the pupil (differences of disposition and temperament, bodily or mental defects, innate inclination to evil, faulty habits) or on the part of the educator himself (want of prudence, skill, zeal, patience, etc.) or on the part of external agencies (bad companions, reading, etc.) Hence our Lord's earnest words: "Woe to the world on account of scandal." And, hence, the great difficulties which must be overcome by diligence and earnest effort.

2. Erroneous Ideas of Education.

In the course of time manifold views regarding education have been advanced which either whole or in part are contrary to the fundamental principles as previously explained in our pedagogy.

Among the foremost are the following, viz:—

Naturalism.

(a) Its doctrine:— (1) "Man is by nature entirely good and absolutely free from all evil inclinations." (Denial of Original sin and of the necessity of Redemption.)

(2) "Hence, nature is of its own power capable of perfect development and man can by his own power attain his end." (Opposed to the doctrine of a supernatural end and supernatural means necessary to attain it.)

(3) "Evil comes from without through bad example; it is not inherited." (Wrong, as proved by experience.)

(4) "The purpose of education is merely to guard the individual against evil influences. The educator dare not exercise any positive, directive or formative influence." (A theory opposed to psychology and experience.)

(b) The advantages of this system:—It considers natural abilities and advocates a natural development. It gives attention to the physical nature and to the study of the so called "realities."

(c) Its representative advocates:—Locke, Rousseau, Basedow, and their followers.

Humanism.

(a) Its doctrine:—"The end of all education is—humanity, a pure, noble manhood without positive religious teaching." The ideal—a perfect development of the natural faculties. The means—a study of the classics and of art.

This doctrine is phantastic, vague and unreal. It recognizes no higher life or supernatural end. It furnishes no means towards such an end and no means of resisting evil. It gives, at best, a polish, an outward varnish.

(b) Its advantages:—It considers all the faculties of man. It recognizes literature and art as a means of education. But this is not sufficient.

(c) Its principal representatives are the German Classics of the eighteenth century: The poets Lessing, Herder, Gœthe, Schiller, the philosophers Kant and Herbart, and the pedagogues Pestalozzi, Diesterweg, etc.

Realism.

According to this theory the purpose of education is to fit the pupil for later life by the study of useful sciences and practices which make him a practical member of society.

The principal studies are mathematics and natural science. Ideal branches are treated with indifference, even contempt.

The system produces materialism; money and power, honor and pleasure are its aim.

Representatives and advocates are Bacon, Montaigne, John Locke, Herbert Spencer, etc.

Nationalism.

Its doctrine:—"Educate man to become a useful citizen." Some of its adherents say, "The State has the exclusive right to educate; private education can not be tolerated." (Fichte) Man becomes a mere chattel. This is a false doctrine, because the state exists for man; man is not here for the sake of the state. (See Sparta for its results.)

Christian education recognizes the claims of the state

as far as lawful rights go. It advocates patriotism, i. e. love of country, but this love is based on Christian motives.

The principal representatives: Fichte and Hegel.

Socialism.

It teaches:—A universal commonwealth, atheism, perfect equality of all men, public ownership, control of property and products of human skill.

"There is no God, no heaven," (Bebel) "no eternal reward or punishment, no divine authority, no immortality of the soul."

It advocates:—Common education by the state in public institutions, infant asylums, kindergartens, public playgrounds, etc. Exclusive education for this life. Complete separation of school and church and abolition of all religious instructions.

This is a false doctrine because it neglects individuality, it separates the child from the home and its educational influence, destroys family life and the sacredness of matrimony. It destroys all higher aims and ideals. It removes all support for moral actions and undermines virtue and morality.

Representatives:—F. Lasalle, Karl Marx, Fred Engels, Vollmar, Bebel, etc.

3. Education and Christianity.

All that is good and true in the various theories mentioned above is found in Christianity while all that is false and one-sided is eliminated. The Christian faith alone possesses the universally true and correct principles and all natural and supernatural means of education.

1. Christianity possesses the highest form of revelation, and hence, the most perfect religion. Christianity alone has the correct idea of

(a) God who is the Father of all mankind; mankind forming the one great family of God.

(b) Of man. Christianity alone gives us certainty as to man's origin, nature and destiny; as to the supernatural value of his soul and the struggle caused within that soul by sin and, therefore, shows the true object and purpose of education. The only all-sided and correct Anthropology is found in the Christian religion.

(c) Of the world—which is created by God, dependent upon God, sustained and goverend by God's Providence.

2. Christianity possesses the most perfect doctrine of morality. It is pure and noble, leading towards perfection. Christian ethics alone forms a safe guide and prevents error.

3. Christian teaching is both universal and individual. Christ told his Apostles to "Teach all nations." The Church is the founder of the Common School which was unknown to Judaism and Paganism. It adapts itself to any individuality and exercises its influence on every vocation, age or sex, satisfying all the longings of the soul.

4. Christianity not only points the way but also furnishes the means of true education. It furnishes the natural means. Its doctrines, preserved pure in the Church of Christ and the Saints, furnish the best of material; the manner of teaching shown in the public life of Christ gives us the best Didactics. The supernatural means, the means of Grace furnished by the Church can not be supplied by anything else.

5. Christianity furnishes to the educator and the pupil the highest and the only true ideal in the person of Jesus Christ.

All this shows the grand and noble view which the

Church has at all times held of education and the dignity of the true educator.

It is in the true spirit of the Christian Church that St. Chrysostom says: "Higher than any painter, higher than any sculptor and all other artists do I prize him who understands how to mold the souls of children. For painters and sculptors produce but lifeless works, whereas, a wise educator forms a living masterpiece delighting the eyes of God and man."

4. Aim and Purpose of Education.

In order to proceed in the right direction and to apply the correct means the educator must be certain of the end and purpose of his work.

Man's end and purpose on earth is to strive after an eternal happiness in God. This is plainly expressed in the words of the Great Teacher, "Seek ye first the Kingdom of God and its justice." (Matt. 6, 33) The Kingdom of God is the end to be attained. Justice, i. e. truth and righteousness of life, the fulfillment of our duties towards God and our fellow men, constitutes the means to that end.

Hence, we say: The main object and purpose of education consists in guiding and developing the pupil so that on reaching the age of maturity he is able and willing to perform his duties as a man, a Christian and a citizen.

In other words, we say:—The educator should endeavor to educate his pupil to the Following of Christ.

5. The Ideal of Education.

Necessity of an Ideal.

In undertaking an important work we must have a positive idea of that which we want to produce. We must

have before us an original to guide us in our work, a perfect model for imitation.

The ideal of education must be something that can be safely followed. This ideal must be a real personality, not merely a vague creation of the imagination, something which has no actual existence, such as Naturalism and Humanism have adopted. Mere creations of the imagination can not serve as practical models. Cicero says "The philosophers describe the perfect wise man as he should be if ever he appears; but we have as yet not seen one."

Furthermore, this ideal man varies according to the conception of nations and ages. Thus, the Athenian's ideal was harmony and beauty of mind, whereas, that of the Spartan and the Roman was the warlike hero.

Jesus Christ, the Ideal of Education.

Christianity alone, possesses in her founder Jesus Christ the true ideal of education, perfectly conforming to all that may be required of an ideal, for this ideal—

I. is a historical personage;
II. contains in Himself all perfections;
III. can and ought to be followed.

I. Jesus Christ is a historical personage. This is proved—

1. By the Evangelists, whose testimony is reliable because they could tell the truth, they wanted to tell it, they were obliged to tell it.

2. By the heathen writers, Tacitus, Suetonius and Pliny, the Jewish historian Josephus Flavius, and the religious work of the Jews, known as the Talmud.

3. The existence of Christianity, itself, is a grand testimony of the fact that Jesus Christ really lived. No work without an author, no religion without a founder.

II. Jesus Christ contains in Himself all perfections.

1. Jesus Christ as man is without fault, without mental or moral weakness, without sin or error.

This is the testimony not only of His friends, but even of His opponents. Hence, He could ask of His most bitter enemies "Which of ye shall convince me of sin?"

2. Jesus Christ is the purest mirror of all virtues—

(a) In His relation to God. Love of His Heavenly Father, zeal for His honor, piety and fervor, humility, obedience, entire resignation to the divine will, appear in the most beautiful manner throughout His life.

(b) In His relation to His fellowmen. The personality of Christ is a wonderfully brilliant example of disinterested charity, humility, meekness, patience, obedience and love towards parents and all other authority. "He went about doing good," as the Evangelist says.—In a special manner Christ is a model of all domestic virtues. In His secluded life at Nazareth we must admire His humility and obedience, His diligence, contentment and retirement.

3. All virtues are united in the Saviour in the most perfect degree and manner. All virtues, even those apparently incompatible, are found in Him blended in the most perfect harmony and symmetry. "We there find the profoundest interior life combined with untiring labors among His fellowmen. We find a mind continually dwelling on heavenly things and yet tenderly concerned with the weal and woe of mankind. We find in Him a burning zeal for God's honor combined with calmness and circumspection; a holy gravity of manner combined with meekness; an awe-inspiring majesty linked with a winning charity and condescension; fearless frankness and profoundest humility; stern justice and gentle mercy; unrelenting hatred of sin and tender love for the sinner; sublimity and majesty united with the most touching filial piety." (Hake)

4. Jesus Christ ranks so high above all human ideals that none before or after Him have ever come up to Him and His perfection must ever remain unattainable.

(a) All ideals of antiquity, even those models of virtue presented by philosophers fall short of the picture to such a degree that a comparison is not even possible. Socrates, whom Euripides calls the wisest of all wise men, was self-conceited, full of superstition and tainted with the vices of his age. The magnanimity of Cato towards his enemies was merely contempt. The picture which Plato gives us of a just man suffering innocently, pales before the majesty of Christ in His Passion.

Furthermore, all intelluctual and moral heroes of antiquity such as Socrates, Plato, Aristotle, Cato, Zoroaster, Moses and others, bear the impress of their own time and nation. Christ on the other hand, both in genius and nobility of purpose stands high above His time and people, and represents man in the highest type of perfection, the living ideal man. His person bears the character of universality and supernationalism.

(b) As a model of human perfection Christ has found numerous followers among all nations and in every century of the Christian era. "All other sages," says Voltaire, "could not even influence the morals and manners of the streets on which they lived." Jesus has made His influence felt throughout the whole world.

Great is the number of those who have attained a high rank in following a life of perfection, especially, among the Saints of the Church. Nevertheless, not one has been able to equal the grand ideal in all its beauty and perfection.

III. Jesus Christ can and must be followed.

An ideal is always a standard which can be followed with a varied degree of success, but can never be completely reached. St. Thomas of Aquinas says, "It is not

necessary that the imitator be equal to his model in all things; it is sufficient if he becomes like him in some degree."

The Saints prove that we can imitate Christ. They have incorporated within themselves the Spirit of Christ and in thought and action striven to be like Him.

Now, if we can imitate Christ, we ought to do so. He, Himself, demands it of us in these words: "I have given you an example that as I have done to you, so do you also." (John 13, 15) By the imitation of Christ man may be made "perfect, furnished to every good work," as St. Paul says, and thus enabled to attain his temporal and eternal aim and purpose.

The life of Christ contains the grandest, the most sublime Pedagogy beyond all power of human expression.

PART III.

MEANS OF EDUCATION.

By means of education we designate every thing by which the educator exercises an influence upon the pupil in order to attain the end and purpose of education. This influence may be exercised by word, or teaching, and by deed, or discipline.

Under the first head are embraced instruction, admonition, command and prohibition; under the second head, accustoming or habituation, example and supervision. As additional means of discipline we may employ reward and punishment.

These means correspond to the fundamental powers of human nature; but they meet only the natural requirements of man and are, therefore, called natural means of education. Since, however, man is destined not only for a natural end but created for a higher, supernatural end,

he needs, besides the natural means enumerated, some supernatural helps, means of grace which are furnished by religion, viz; prayer, the holy sacraments, and the cult, that is the religious rites and observances, of the Church. The supernatural means presuppose the natural; one supports and completes the other.

Natural Means of Education.

Habituation.

1) In the order of time the first means employed in the education of the child is habituation. By this is meant the frequent repetition of certain modes of action, in order to incline the pupil towards such actions and produce an aptitude for them.

2) The educational value of habituation consists in producing an inclination to do what is good. Just as frequent repetition of corporal exercise produces facility of action because the body thereby gains strength and skill, so also by frequent repetition of moral acts, the will is made strong and disposed towards them.

"Practice," says Antoniano, "makes even such things agreeable which are burdensome and uncongenial to our nature. How easy and agreeable, then, must habit make those things which correspond to our nature as for instance, virtue." Plutarch says, "Virtue is a long continued habit."

3) Accustoming the pupil has a great educational value because it helps to strengthen conscience and develops the love of what is good, true and beautiful, even before the child comprehends these ideas or clearly understands the causes of its actions. To accustom means to prepare the soul for the sowing of the seed of true morality.

4) Habituation or practice produces habit. Habit exercises such a power over man that he obeys it almost without will in what is good as well as in what is evil. Hence, the words of Holy Writ— "It is a proverb: A young man according to his way, even when he is old, he will not depart from it." (Proverbs 22, 6)

Many sayings, old and new affirm the same truth, as, "How use doth breed a habit in a man." (Shak.) "Nothing is stronger than custom," (Ovid) "Practice makes perfect." (Proverb)

5) In order that good habits be implanted in the pupil the educator must begin his work early when the will is still pliable and the heart is free from the noxious weeds of evil. Hence, the saying, "Just as the twig is bent the tree's inclined."

6) Foremost among those things to which a child should become accustomed are the virtues corresponding to his age and conditions, especially obedience, truthfulness, modesty, industry, and love of order. To give to these virtues a higher, supernatural value, they must become Christian virtues, the child must be taught to practice them for the love of God.

7) While we accustom the pupil to do good we must disaccustom him to evil. As soon as any symptom of evil appears the educator must begin his work of rooting out and preventing further growth of the evil, according to the well known words of Ovid: "Resist the beginnings! Too late will the remedy be prepared when by every delay the evil has grown strong."

The best way to break children of evil habits and practices is to accustom them to do what is opposed to such habits without wasting words about them. Untiring, persevering and determined effort on the part of the educator can not fail to succeed.

Example.

Idea and Importance.

1) By example, we mean a living model or pattern suitable for imitation, especially, with regard to religion and morals. Example is the word of the educator translated into action, the concrete image illustrating his doctrine.

2) The efficacy of example is based upon the imitative instinct which is especially strong during the years of childhood. Hence, the environments of the child, preeminently the behavior and bearing of parents and teachers, exercise the most lasting influence. The conversation and actions of adults are the spiritual atmosphere surrounding the child on all sides and they either ennoble or corrupt.

By the good example which the child witnesses from day to day conscience is awakened and strengthened; by bad example daily seen, conscience is weakened and destroyed.

Furthermore, by observing the various kinds of work performed by farmers, mechanics or teachers, the child learns to know these works and is induced to imitate them. Thus, manners and customs, arts and accomplishments, are transmitted to the growing generation.

3) Heathen and Christian writers have at all times laid great stress upon the importance and power of example in the education of youth.

Seneca says: "Long is the way through precepts, short and effective through examples." Dr. Johnson expresses the same idea in his Rasselas when he writes, "Example is always more efficacious than precept." "*Verba movent; exempla trahunt*"—"Words move; examples draw", is an old adage.

Quintilian writes: "Tender youth attaches itself to all beings that surround it, grows, develops, and forms itself according to their image, and soon children during the years of adolescence exhibit the manner of their teachers."

St. Chrysostom remarks: "Just as a fragrant ointment does not shut up its fragrance within itself but exhales it and fills the surrounding air with its sweetness, so also noble and admirable men do not conceal their virtues but exercise by them a wholesome influence upon many."

4) It is a sacred duty of educators at all times to give their pupils a good example, always to be, to do or to avoid that which the children should be, do or avoid.

The great Bishop Sailer says: "The good example of parents is the best catechism for the children and the best mirror in the house." St. Monica and St. Blanca educated holy sons because they, themselves, were holy.

5) Hence, the sages of antiquity demand that educators should light up the paths of their pupils by the example of a blameless life.

Plato writes: " Those who educate youth should furnish them their own holiness as a model."

Pliny the Younger admonishes a certain mother to entrust her son to such an educator who above all would instruct him in good morals and then in eloquence; "for eloquence without morality is inferior eloquence."

6) That which the most celebrated men of ancient times ask of the educators of youth, Jesus Christ has in the most perfect manner practised and taught. The Evangelist says that "Jesus began to do and to teach." (Acts 1, 1) Thirty years He spent in the lowly cottage at Nazareth in order to give to the world a good example; only three years did He devote to teaching in public. Hence, His injunction:—"Learn from Me." Thus, also, St. Paul admonishes his disciple, Titus, "In all things

show thyself an example of good works, in doctrine, in integrity, in gravity."

Qualities of Example.

1. In order that example be effective it must possess the following qualities, viz:

(a) It must be true; not merely a mask. If the educator would speak or act differently than he thinks and feels he would be a hypocrite. Children would soon discover the difference between his actions and his convictions and would either become hypocrites themselves or lose all respect for the educator.

(b) It must be adequate, i. e. adapted to the bodily and spiritual powers and needs of the child in as far as imitation on the part of the child is concerned.

(c) It must be continual and persevering in order that it may enter into the soul of the child and overcome all obstacles, Robert Southwell's words on this point are very appropriate:

"Drops will pierce the stubborn flint,
Not by force, but often falling."

(d) It should be attractive so as to create in the child a likeing for it and incite to imitation. Every good action must be performed, not with a stern and gloomy mien, but with a willing heart and cheerful disposition.

2. The perversity of human nature prompts man to follow a bad example rather than one that is good. As scurvied sheep will infect a healthy flock so "bad examples corrupt good morals."

It is, therefore, one of the foremost duties of education to guard children against bad example, or when this is impossible to strengthen them that they may be de-

termined to resist the evil examples presented by their environment. "Make it a point of honor, says Alban Stolz, to resist the strong current of evil like the stone in the brook, and in this matter, at least, to be justly stubborn."

Above all, let parents and teachers beware lest they themselves give a bad example. How terrible is the cry of woe which the Savior utters in speaking of him "who scandalizes one of these little ones."

Old Eleazar would not take upon himself even the appearance of scandal. And St. Paul declares: "Wherefore if meat scandalize my brother: I will never eat flesh, lest I scandalize my brother." (I. Cor. 8, 13)

Instruction.

Idea, Purpose and Qualities of Instruction.

1. To instruct means to exercise an educational influence by imparting one's own knowledge and skill to others. Instruction is naturally linked with example and makes the latter clear and effective.

Frequently the child would rather follow its own inclinations than the example of the educator. Thus, a child will eat unripe fruit, take things belonging to others, quarrel and fight with others, although its parents never do any of these things. Hence, example must be supplemented by the word of instruction, and made clear to the child's understanding.

2. Instruction has a threefold purpose. It looks toward

(a) Religious and moral education. The pupil should by instruction receive an insight into the fundamental doctrines of faith and morality, his duties towards God, his fellowmen and himself, and into the proper

motives of his actions, in other words, an insight into the what, the how, and the why of his behavior.

(b) Intellectual education. By means of instruction, especially that given in school, the pupil should receive a certain amount of knowledge or spiritual treasures, for the material and formal development of the mind.

(c) Technical education, i. e. instruction in mechanical arts and industries and development of accomplishments for practical life.

From what has been said it becomes evident that instruction is one of the most important factors in education. Instruction makes the pupil acquainted with the moral laws that must guide his actions; it influences his knowledge and his conscience so that knowingly and with a free will he chooses what is right; it implants in his soul correct views and principles and, thereby, helps to form his character. Instruction is the guidance of life; it leads the pupil, above all else, to acquire self-reliance and moral freedom.

3. Instruction must possess the following qualities, viz:

(a) It must be adequate, that is, adapted to the age and individuality of the child.

(b) It must be clear, so that the child may understand it without difficulty.

(c) It must be brief and to the point; all unnecessary and irrelevant talk must be avoided. A child cannot digest long-winded discussions and exhortations.

(d) It must be objective and practical. Instruction should, wherever possible, be given in connection with real events and occurrences in life and nature, and illustrated by suitable examples and pictures.

Important events and striking occurrences in every day life may be made the source of practical instruction; or, as Jean Paul says, "A great misfortune and a great

good fortune, a great crime and a great noble deed are building-grounds for an itinerant shrine of childhood."

(e) It must be perservering. A statement may not be effective the first time. Frequent repetition, united with patience will at last bear the desired fruit.

Sailer compares the labor of instruction to that of driving a nail. One blow will not fix it firmly; repeated blows are needed to give it stability. Thus the word of instruction must again and again be driven into the soul, the very life, of the pupil, that it may become firmly fixed therein.

Command and Prohibition. Admonition.

1. A direct demand on the part of the teacher requiring of the pupil some definite act contains either a command or a prohibition.

Commands and prohibitions must be moral, reasonable, clear and concise, sparingly used and firmly and consistently executed.

Commands and prohibitions should be given to the smaller children without any explanation of the reason of such orders. As the pupil grows older he will, himself, become convinced of the justice of these demands and will thank his teacher for them.

2. Whenever instruction assumes the character of earnest, impressive exhortation in order to induce the child to do what is good or to keep it from doing what is bad, we call it admonition. In order that admonition be effective three things are necessary, viz:

(a) The educator must possess the respect and confidence of the pupil.

(b) The admonition must not be general in its character, but refer to particular cases, hence, induce the pupil to perform a certain good action or avoid a certain fault.

(c) Admonition should be founded not merely on temporal, worldly motives, but on the higher motives which Christian Religion furnishes to us.

"How poor and insufficient is an education which attempts to get along without Christian faith. How convincing is an admonition based upon the Christian truths of the omniscience of God, of His love, His justice, His judgment, the Passion of Our Lord. Certain passages of the Bible are the most powerful forces for influencing the youthful mind. All that a mere worldly education can employ for this purpose, is like so many flakes of snow which have no stability in time of temptation, and, melting, leave the heart empty, cold and cheerless." (A. Stolz)

Surveillance.

By surveillance we mean the act of overseeing and watching exercised by the educator for the purpose of inducing the pupil to do what is good and of preserving him from evil.

It is not sufficient to make rules and regulations for the pupil, to issue commands and prohibitions, but one must also, by careful supervision, see to it, that these rules and orders are really observed.

Surveillance is especially necessary during the period of early youth because children, being fickle, light-headed and inconstant, easily forget the instructions they received; furthermore, because their will is yet weak and they are by nature more inclined to evil than to good; lastly, because, on account of their ignorance and inexperience, they do not realize the dangers to which they are exposed from within and without.

Surveillance of children is the duty of parents,

teachers and pastors. In the family, servants and older children may be employed to assist in the work of surveillance, but can never supply the place of parents. In school the work of surveillance belongs to the teacher. Older pupils may be employed in case of urgent necessity, but in such case must never be allowed the right of punishing delinquents.

The educator must act as the visible guardian angel of the children, must remind them of their duties with loving solicitude, protect their innocence and, as far as possible, ward off all bodily and spiritual dangers which may threaten them. St. John Baptist de La Salle says to the teacher, "It may be said of you in a certain sense that you are bishops, i. e. guardians of the children entrusted to you. It is therefore, your sacred duty to watch over them; for you must one day, as St. Paul says, render to God an account of their souls. If one of them through your fault is lost, He will—He has said it and He will do it,—ask of you soul for soul."

Surveillance on the part of educators must extend:—

(1) To the educators themselves, lest they by word, gesture, act or omission, be to the children an occasion of sin.

(2) To the children, especially,

(a) In regard to their surroundings, associations and companionship, ex. servants in the household, schoolmates and playmates. Here the proverb finds application, "Tell me with whom you associate and I will tell you who you are."

Among those places which may be dangerous to children must be enumerated certain theatres, moving picture shows, and public places frequented by immoral or otherwise undesirable people. Such places are often the graves of innocence. Children do not belong there.

(b) In regard to what they read.

Reading matter suitable for children and young people in general must possess the following qualities:

Its contents must be morally pure, never offending against the spirit of Christianity or patriotism, adapted to the age and mental capacity of the children, and tending to an all sided development of the soul's faculties.

Its language must be correct, clear and refined; its outward appearance, (print, paper and binding) substantial and attractive.

Romances, sentimental novels and especially those of the so-called "dime novel" class, detective stories, stories of robber life and of highly sensational adventures tending to produce an overwrought and unhealthy imagination, do not form proper reading matter for our youth. The books best suited are those which draw their material from actual life, from history, travel, or the study of nature.

Fortunately our modern Catholic literature is rich in suitable juveniles, so-called, as may be gathered from the catalogues of our Catholic publishing houses.

Sometimes our children bring books from the public libraries entirely unfit for their perusal. Supervision on the part of educators is absolutely necessary with regard to these books.

(c) In regard to pictures. The exhibition, sale, and distribution of objectionable photographs, post cards, moving pictures and the like, form a serious danger to the morals of our youth and have grown to alarming proportions.

Ceaseless vigilance must be exercised to protect the innocence of our children from this deadly poison.

(d) In regard to the deportment of the children.

In Church—Children should have fixed places assigned to them. The teacher must insist upon respectful bearing, and a proper use of prayer-books.

In School—Entering and leaving, general bearing, care and arrangement of books and utensils require supervision.

On the Way to and from School—Shouting and boisterous behavior, quarrelling and scuffling, throwing of stones etc., must never be tolerated.

Qualities of Surveillance.

In order that surveillance be effective it must have the following qualities, viz:

(1) It must be general, i. e. extend to all children, because they all are weak and need watching. Experienced teachers will not neglect the surveillance even of children of a quiet disposition and model piety. Quiet dispositions sometimes conceal passionate tendencies, while virtue and piety need tender and prudent care in order that they may grow and become strong.

(2) It must be constant and persevering. A certain writer says, "If parents had a hundred eyes, they would require the full hundred to watch over their children." Private reading, writing, correction of exercises, or work foreign to school work should not be performed by the teacher during recitation hours or intermissions, lest [illegible] neglected.

[illegible] punctual. Punctuality requires that the [illegible] post in time. The teacher's example insures [illegible] nts disorder, saves punishment, and preserves [illegible] rit in the school. Punctuality on the part of the teacher enables him to prepare and arrange properly all things necessary for the regular routine and discipline of the school.

(4) It must be candid and kind, not stealthy and suspicious. The teacher must show by his manner that he does not doubt the good will of the children, but fears their weakness. He should never play the secret spy. He should not display satisfaction at his skill in discovering their faults, but sorrow on account of their misdemeanor and the necessity of reprimanding and punishing.

(5) It must be adequate or adapted to the age and condition of the children. Little children need the greatest supervision both in bodily and spiritual matters. As the child advances in years and knowledge the direct supervision must gradually yield to an earnest appeal to the child's judgment and sense of duty.

The object of surveillance may be summed up thus: Observe everything, prevent many things, punish sparingly, daily recommend the little ones to the protection of God and the care of His holy angels.

Reward and Punishment.

Necessity.

Man ought to do what is good and right because it is good and right and pleasing to God, and he would, no doubt, do so if he still possessed all those mental and moral powers which he possessed before the first fall. Christianity and experience, however [illegible] in consequence of original sin, man is more [illegible]rd the bad than the good and frequently [illegible]e for bright[illegible]e of what he knows to be right. Hor attractiveness [illegible]y means hitherto discussed are not suffi[illegible] they be reserve him on the path of duty; but extraord[illegible]rong means are required, namely rewards and punishments. These are especially necessary, yea indispensable, during the period of childhood, when sensual nature predominates and

knowledge and moral strength are not sufficiently developed to counteract its harmful influence.

God, Himself, made use of rewards and punishments and continues to do so in the education of whole nations as well as of individuals, as is shown by history and numerous passages of the Old and New Testament.

In like manner we find in the enactments of law among all nations that punishments are fixed for transgressions of laws. There is no civilized nation without this safeguard of social order. On the other hand we often find that rulers and government authorities publicly reward extraordinary deeds and deserts.

Hence, experienced educators have from the beginning applied rewards and punishments wherever the ordinary means of education were not sufficient to attain the desired result.

General Principles.

Rewards should encourage towards what is good, punishments should deter from evil. This general principle must never be violated. In applying this principle a few general rules must be remembered, viz:

(1) The educator must take into consideration the peculiarities of the children, their bodily condition, their age, sex, disposition, and previous environment and treatment.

(2) Rewards and punishments should be natural, i. e. follow logically from the character and nature of the actions. The liar should find no confidence; the truthful child should be trusted. Sociable, friendly, kind children should be allowed to join with the others; quarrelsome pupils should be placed by themselves until they promise reform. Those who are punctual, docile, obedient, may be entrusted with certain offices of importance,

e. g. monitors, helpers; those who are careless, slovenly, stubborn, should be barred from such distinctions, etc.

(3) Never punish or reward unless such punishment or reward be deserved; be impartial and just towards all. If there is anything which is likely to produce feelings of opposition, bitterness, jealousy, hatred and revenge on the one hand and pride, arrogance with all its consequences on the other, it is unjust preference of certain particular pupils, so-called pets. As a rule, those who are thus preferred turn out to be the most ungrateful of all. There is great danger in this matter since one is naturally drawn towards those whose manners, talents and general characteristics are pleasing, while others of a quiet, retiring disposition do not so readily attract attention.

(4) Rewards and punishments should be applied like medical remedies—not too often or unnecessarily. Always consider beforehand what impression they may and do make upon the pupil to be rewarded or punished and upon his schoolmates.

Reward.

Only such actions which are performed with a good intention, which depend upon free will, and which need encouragement, should be rewarded.

The greater the difficulty in performing the work, the more they need reward as an encouragement.

Children should not receive rewards for brightness of intellect, good and reliable memory, or attractiveness and pleasant manners. Much less should they be rewarded for good actions performed out of wrong motives, for indifferent actions, or for faults.

The means of reward best suited to our common schools are:—

(1) The expression of satisfaction or approval. That teacher is to be congratulated whose pupils consider his approval as sufficient reward and his displeasure as a punishment. This is possible only where the teacher holds the love and respect of his pupils.

(2) Granting some harmless recreation. Among suitable rewards of this class may be mentioned, games and drills, excursions to some park or garden, story telling, etc.

(3) Prizes and gifts, such as pictures and merit-cards, or good books adapted to the age and capacity of the children. These latter must not be too expensive nor should they be given except on special occasions and for special merit.

(4) Placing pupils according to their diligence and behavior and promoting them for just reasons. Such promotion should not be made for one single answer or task; but for continued diligence and notable progress in all branches of the curriculum.

Changing of places should not occur too often nor too seldom. Many disadvantages result from allowing the same children to sit side by side for too long a time.

Punishment.

All punishments should be either deterrent or corrective, hence, should be applied only on account of such faults that depend upon the free will of the children and by them are known to be faults.

Punishments must never be given on account of defects which are natural or have been contracted through some misfortune; for example, natural dullness, organic defects of speech or hearing, lack of memory etc. Nor should punishment be given for faults committed

through ignorance, or, perhaps, even with a good intention; actions which in themselves are indifferent, or such that convey their own punishment.

The following forms of punishment are most suitable in school:—

1. Reprimand or censure.—Its effect depends upon the personality of the teacher and the manner of applying the punishment.

(a) The teacher must by his personality possess the love and respect of the pupil. Otherwise the teacher may sometimes succeed in regulating and enforcing his demands through fear, but he will not produce a real and lasting improvement.

(b) The teacher must seriously examine whether he has not himself deserved the reprimand on account of his own carelessness or neglect, and, through pedagogical errors has caused the mistakes which he is about to reprimand.

(c) All reprimand must be brief and never develop into a phillipic or scolding harangue. Such long winded reprimands always betray the teacher's own weakness. Appeals to the pity of the children for his own annoyances and disappointments are without avail. The weak will respect none but the strong.

(d) All sarcasm and all remarks provoking laughter on the part of the shoolmates must be carefully shunned, for reprimands must have their source in the love of the teacher for his pupil.

(e) Reprimands should never weaken or destroy the pupil's sense of honor. Those things in which the pupil has been correct and dutiful should, also, find recognition.

(f) Never reprimand an entire class for the faults and transgressions of individuals. This causes ill feel-

ing and doubt in the justice and ability of the teacher. Awaken and strengthen in your pupils the sense of honor.

2. Exclusion of children from the games and recreations of others, or deprivation from some favorite school function. This remedy dare not be employed except in rare cases and only when it is certain that such deprivation really constitutes a sacrifice on the part of the pupil.

3. Detention, or curtailing of free time. The exclusion from play and the loss of liberty are very painful to children.

Children who are "kept in" should never be detained in any other than the schoolroom. They should not be left without surveillance nor without suitable occupation.

If children are kept after school hours their parents must be informed of the fact and the cause of such detention. It is not prudent to keep children for a long time after school and it is a mistake to keep them back from their meals.

Detention during intermission is a natural form of punishment for pupils who have failed to do the required work, or have done it carelessly.

4. Tasks. These may be assigned for neglect of work, inattention, disobedience. Opinions on the value of tasks as a punishment are divided. An English authority says on this point: "It is asserted, and with some truth, that they (tasks and impositions) create a distaste for school work, and so while attempting to check one evil, they succeed in producing another; that is, the remedy is thought to be worse than the disease. There is the further consideration that they punish the teacher at the same time, and often bring him

in conflict with unreasoning parents." (Dexter and Garlick, School Method)

5. Segregation. The punishment of placing a pupil apart from the others, may be applied in cases of talkative children, or when a child by pranks or mischief making disturbs others at their work.

6. Lowering or reducing in rank, moving down, class degradation. This form of punishment can be used only in cases of repeated and protracted inattention or laziness; never on account of one failure in answering a question or performing a task.

7. Corporal punishment. Much has been said and written for and against corporal punishment. Some writers on pedagogy have gone to extremes in their opinions.

To the one class belong the so called Philanthropists, who condemn all forms of corporal punishment. Holy Writ knows nothing of their sentimental and effeminate education but directly recommends "the rod". Furthermore experience does not bear out the opinion of the Philanthropists, although theoretically very attractive.

There is another class of extremists who hold that corporal punishment is the only effective form of punishment and ought to be regularly employed. This opinion is absolutely reprehensible.

It is certain that corporal punishment can not be entirely dispensed with; however, it should not form the rule but the exception and should be used only as a last resort when all other means have failed. Diesterweg says, "Woe to the school in which the rod must govern; but woe, also, to that school in which the rod is never and nowhere allowed to be the *ultima ratio!*"

A. Reasons for corporal punishment.— Several reasons may be given in favor of corporal punishment. Foremost among them are:—

(1) Every-day experience which proves that the common school is attended not only by good and well-bred children, but also by such already spoiled or sadly neglected who are insensible to words of reprimand and can only be induced to obedience by bodily pain.

(2) The history of pedagogy which shows that corporal punishment was not only applied among all civilized nations but advocated by the great majority of pedagogues of all ages.

Pestalozzi whose mildness is characteristic says on this point, "We are certainly wrong when in our endeavors to overcome the sensual passions we expect everything from the force of empty words and to suppose that we can guide the will of the child without punishment, merely by verbal representations and explanations. We imagine our humaneness to have developed to such a degree of tenderness as would in no case allow us to think of the disgusting and brutal means of flogging. But it is not the delicacy of our humaneness; it is its weakness that guides us. We know neither the consequences of the power exercised by love, nor those of that weakness that shrinks from every form of punishment. You can see the effects of such weakness in our prisons and asylums and hear amid tears and rage the complaining voice that says— 'Had my father and my mother punished me for my first evil deed I would not now be an abomination before God and man.'"

(3) Holy Scripture which repeatedly recommends to parents the use of the rod.

Thus we read, Proverbs 13, 24, "He that spareth the rod hateth his son; but he that loveth him cor-

recteth him betimes." And again, Prov. 23, 13, "Withhold not correction from a child: for if thou strike him with the rod he shall not die."

Excessive kindness and leniency exercised at the wrong time may be nothing less than cruelty.

B. When, where and how are corporal punishments to be given?—Slight corporal punishment may sometimes be practical in the correction of younger pupils in whom the sense of moral responsibility is not yet fully awakened and by whom an appeal to personal honor is not understood.

Children above the age of ten or eleven years ought not to require corporal punishment. If at such an age it is necessary one may safely conclude that the previous education was not what it ought to have been.

Corporal punishment in school should be used only as a last resort, when all other means of punishment have failed.

Corporal punishment ought not to be given to girls.

Transgressions which may justify corporal punishment are, open disobedience, continued stubbornness and obstinacy, rudeness and cruelty towards man or beast, gross impudence in word or action, wilful destruction of property, theft, and impertinent lying.

Corporal punishment should be given in the schoolroom by the teacher himself; in no case by one of the larger pupils.

It is advisable never to punish without witnesses in order to guard against false accusations.

The proper instrument for corporal punishment is the rod. The application is to be made upon the open palm.

The rod must never be applied in a manner which offends against the sense of propriety.

All corporal punishments savoring of coarseness, vulgarity or cruelty, or endangering the pupil's health, are out of place.

Teachers (save the mark!) have been known to resort to such punishments as pulling the hairs and ears, striking with the clenched fist, striking the pupil in the face or on the head, bumping the pupil's head upon the desk, applying the rod to the finger tips, etc.

Should there ever be a transgression requiring an extraordinary punishment, it is prudent to consult the pastor or principal of the school, before proceeding in the matter.

General Rule. Have a rod in some convenient place and, then, try to get along without it.

C. The teacher before, during, and after punishing. "An ounce of prevention is worth a pound of cure." Punishment is a most disagreeable task both for the teacher and the pupil. The teacher must strive to avoid the necessity of punishment, (a) By conscientious preparation for his entire schoolwork. (b) By making his classes interesting and instructive. (c) By thorough and persistent order. (d) By preserving a cheerful mood and manner.

1. Before punishing the teacher should ask himself whether or not he, himself, has through negligence or some pedagogical mistake occasioned the transgression for which he is about to punish the pupil. Dinter says: "Out of every ten blows or cuffs the teacher gives to his pupils, nine rightly belong to himself."

The teaher should well consider which form of punishment is most suitable in the present case.

The pupil must be made to understand the gravity of his offence and be earnestly admonished not to repeat it.

2. As to the teacher's behavior at the time of the punishment, Kellner says: "Every punishment must be given in such a manner that the pupil feels and understands that the teacher punishes by the authority and in the spirit of a higher authority, with earnestness and severity, but also with love for the pupil and sorrow for being under such an obligation."

St. John Baptist De La Salle says: "Those who are about to punish should be guided by the spirit of God and ask His assistance, in order that they may proceed with prudence and in a manner most suitable to reform the transgressor." Fr. A. M. Weiss, O. P. expresses the same idea in these words: "The rod must be bound together with the Our Father and applied with a "God bless it!"—

3. After punishment the teacher should bear no grudge against the child nor should he make repeated allusions to the matter. When the punishment has been given the incident is closed.

Supernatural Means of Education.

Since the end of man is a supernatural one he can not attain it by means of his natural powers but needs supernatural grace which enables him to perform actions of a supernatural value.

The necessity of grace for the performance of supernatural good works is taught by Christ, Himself, when He says: "As the branch can not bear fruit of itself, unless it abide in the vine: so neither can you, unless you abide in me ..... for without me you can do nothing." (John 15, 4, 5)

The graces necessary for the performance of good works are obtained by the use of the Means of Grace,

which constitute at the same time, the supernatural means of Education. They are especially Prayer, Divine Service, and the worthy reception of the Sacraments.

I. Prayer.

If prayer is fostered in the school and practiced in accordance with the spirit of Christ and the Church it will greatly conduce to the success of education and instruction and will exercise a mighty influence upon the religious life of the children after they have left the school.

Assistance from on high is necessary in the work of the educator for, "Except the Lord build the house, they labor in vain that build it." (Ps. 126, 1)

The pious teacher will, therefore, not only love to pray, but will endeavor to awaken a love of prayer in the hearts of the children by practising and fostering it with earnest and holy zeal. Many a threat and punishment will then become unnecessary; the heart of the child will become susceptible to truth and righteousness; teaching and learning will be made easy and pleasant. When piety has become second nature in the child it will grow deeper and stronger as the powers of the soul develop.

In order that the instruction and the exercise in prayer be fruitful the teacher must have a knowledge of—(1) the formulas of prayer, (2) the spirit of prayer, (3) the method and manner of prayer.

1. The formulas of prayer.

Formulas are in themselves something external, still they dare not be undervalued or neglected. Christ, Himself, has given a proof of their importance when He taught His disciples a fixed formula, the Lord's Prayer, and the Church has acted in like manner. If the formula

is important for adults, how much more must it be necessary for children who can not sufficiently express themselves and who would find it almost impossible to pray without such means.

In teaching the formulas of prayer the teacher should remember the following points:

(a) The formulas are already fixed and established. The teacher needs not and should not compose new ones. He should only teach and practice with his pupils those formulas which the Christian usually recites at home and during divine service.

(b) The smaller pupils should begin by learning the Sign of the Cross, the Lord's Prayer and the Hail Mary. The Apostles' Creed, Acts of Faith, Hope, and Charity, and other formulas, are taught as the subject is naturally suggested in the Catechism class. These formulas are recited before and after school hours in order that they may become familiar.

(c) Children should be required to recite the prayers aloud but not to shout them. They should say them slowly, but not in a drawling manner. Their enunciation should be clear and correct, but not artificial or affected.

(d) As a rule, prayers in school should be recited standing; in church either kneeling or standing as the ceremonies require. The body should be held erect. The head should not incline forward or to one side. The hands should be folded. The eyes should be fixed upon the altar in church, or on the crucifix in the schoolroom. During the time of prayer in the school the teacher should face the pupils in the attitude which is required of the pupils.

2. The spirit of prayer.

In order to awaken the true spirit of prayer in the hearts of the children the following rules may be of service:

(a) Frequently remind the children that a prayer which is said only with the lips is of no value.

(b) The teacher should gradually teach the children the necessary qualities of a good prayer, lead them to understand the meaning of the various formulas and thus develop a love and interest for prayer. Make good use of special occasions when they are more likely to pray with feeling. Such occasions are, sickness and death of those dear to them, solemn festivals, public calamities.

(c) As in every thing, so also in this matter, the teacher's own example will furnish a powerful means towards the desired end.

(d) Avoid overstraining and tediousness. It is difficult for children to remain long in the same earnestness and fervor. The smaller the child the shorter the prayer!

3. The method of prayer.

A good method of prayer in school and church consists in alternately letting one division of children lead in prayer and the other answer.

When the children pray in concert it is absolutely necessary that they keep time.

The teacher, himself, should sometimes lead in prayer, thus, setting the example for the children.

II. Participation in Divine Service.

Holy Mass.

It is a precept of the Church that all who have arrived at the age of reason are obliged to hear Mass on Sundays and Holydays of obligation. It is the wish of the Church that all who are able should, also on week days, attend Mass.

Wherever there is a Catholic school attached to a parish church all the children attending such a school should be present at Holy Mass each day before the opening of the school session.

The teacher ought to do all in his power to promote regular and proper attendance at Mass.

Attendance at Mass requires:—

A. The bodily presence during the entire Sacrifice of the Mass.

Children should arrive punctually, neither too early nor too late. They should assemble at the school and proceed to the church orderly and in silence.

Children should have their particular places in the church assigned at the beginning of the school year and should return to the school in the same order and manner as they went to church.

B. Exterior devotion.

The behavior of the children should be in conformity with the sacred place and function. Everything that is irrelevant must be strictly excluded.

The teacher should impress upon the minds and hearts of the children the dignity and holiness of the house of God.

He must prevent soiling of floors, damaging of walls, pews, etc., boisterous play near the church, excessive loudness in praying and singing.

He should teach the boys to lift their caps on passing the church. He should instruct the children in the manner of taking holy water on entering and leaving the church, how to make a genuflection, beat the breast, kneel and stand properly.

He should tell them how sinful it is to cause disturbance in the house of God, to talk, laugh, and gaze about. Such instructions must not be undervalued. They are important for later years, for a life time.

The places assigned to the children should be so chosen that all may see the altar. The pews and especially the kneeling benches must be adapted to the number and the size of the children. Crowding and inconvenient benches will make it impossible to preserve order and attention.

The teacher's place must be such that he can oversee all the children. If he is at any time prevented from being in his place he should appoint overseers from among the older pupils.

The children must know that their behavior is observed and that their misbehavior will be punished. Such punishment must, however, at no time be given in church.

By careful observance of above rules and by untiring zeal and perseverance on the part of the teacher exterior devotion may be obtained and retained; but, to be genuine and lasting exterior devotion must be accompanied by, or rather, founded upon,

C. Interior devotion.

We may distinguish three stages of interior devotion. The first consists in paying attention to the words and actions of the celebrant of the Mass.

The second consists in following and considering the meaning of the words and ceremonies at the altar.

The third consists in occupying oneself in special prayer and meditation.

First stage.—The children from six to eight years should be instructed by simple and objective description and, if available, by pictures. They should be asked to observe the priest at the altar. Even at this stage a brief explanation of the three principal parts of the Mass can be given and short prayers can be taught which the little ones can say at that time. The teacher should question them as to what they have observed.

Second stage.—The children of the intermediate grades should become acquainted with the meaning of the ceremonies of Holy Mass. They can be taught to make an act of contrition, at the beginning of the Mass, to repeat the words "Lord have mercy on us" etc., at the Kyrie. At the Gloria they may repeat the words of the angels at Bethlehem, "Glory to God" etc. During the Collects they may recite the "Our Father and Hail Mary". At the Gospel and Credo they can say the "Apostles' Creed", at the Offertory some short prayer which they can recite in common, etc. Review these prayers from time to time.

Third stage.—The pupils of the upper grades should be instructed in the use of the prayer-book. Point out the various prayers at Mass and tell them to consider the meaning of these prayers. In many places it is customary to recite the Rosary during low Mass on week-days. Special little prayers may be introduced at the Offertory, Elevation, and Communion. Teach the children to make a special intention when hearing Mass, e. g., for their parents, teachers, to ask for some favor, etc. It is not necessary that the children pray aloud every day. Now and then they should attend in silence.

Where it is customary to pray and sing alternately, all should join in the prayers, but only those that know the songs should sing. Occasionally the teacher may recite some of the prayers that are found in the little song books used by the children, Ex. "Cæcilia" and "Cantate" by Mohr (German and Latin) Bonvin's "Hosanna" (English) and Bonvin's "Sursum Corda" (German, English, and Latin.) — Singenberger's "Cantate" and Bonvin's "Cantemus Domino" (English and Latin) contain no special prayers.

Serving at Mass.

It sometimes devolves upon the teacher to instruct the boys who are to serve at Mass.

The teacher should impress upon their minds the dignity and importance of ministering at the Holy Sacrifice. He should remind them that in the early ages only such who had received a special ordination (Acolytes) were entrusted with this holy office.

He should tell them of great men, such as Charlemagne, Bl. Thomas More, Henry II of Germany, and others, who considered it a privilege to serve at Mass.

Good behavior at all times must be absolutely required of those who are selected as Altar boys. Punctuality, neatness and graceful demeanor, are important qualities to be considered in making the selection.

The various responses at the Holy Sacrifice must be memorized and special attention given to correct pronunciation and accent. The teacher should from time to time rehearse these prayers with the Altar boys. This as well as all rehearsals of the ceremonies must take place outside of the regular school hours.

Since the Church in her liturgy is so particular about the minutest details of her ceremonies the supervision and instruction of Altar boys should receive the teacher's conscientious attention.

Hearing the Word of God.

Children must be accustomed to pay proper attention to the sermon and the catechetical instruction.

The influence of the school in this matter should be both indirect and direct.

1. Indirectly, the teacher trains the children to pay attention by demanding it in all the work performed in the schoolroom.

Everything that may cause disturbance must be removed. Text-books should not remain on the desk during instruction. The pupil's hands should be on the desk. The position of the body should be erect. The eyes should be fixed upon the teacher.

By questions asked now of one, now of another, not in rotation of place but promiscuously, the teacher should convince himself whether they are following his explanation

A thorough course of instruction in the knowledge and use of the mother tongue greatly facilitates the practice of individual interest and attention.

The teacher should impress upon the children the sacredness of the house of God and the dignity of the priest. He should point to the good example of the older members of the congregation.

2. Directly, the teacher accustoms the children to pay attention by strict surveillance during sermon and instruction.

He should frequently examine whether they have understood the sermon and ask them what they remember of it. He should, when occasion offers, refer to the sermon while giving catechetical instruction.

The sermon may, also, be made the subject of written composition. Such work, however, must be given only to pupils of the advanced grades. They may state the subject of the sermon, the various points discussed together with the main thoughts embodied in them.

The pupil under no circumstances is allowed to take notes in church. He may jot down the principal points on returning home.

The first draft of the composition is to be made on a slate or a writing pad or blank Then it should be

carefully read over and corrections made by the pupil. Finally it should be transcribed with pen and ink into the composition book.

This work must be carefully reviewed and marked by the teacher.

It would be unreasonable to demand such written work every week. Once a month would be amply sufficient.

Pupils of the lower grades who have been present during the sermon may be asked to tell orally such parts of the sermon as they remember. This exercise may form the introduction to Monday's Catechism class.

Wherever children have been brought up with a love of their holy religion and a spirit of true piety it will not be difficult to accustom them to respect the word of God and to be obedient to its teachings.

Various Devotions and Exercises.

It is one of the duties of a faithful teacher to foster in the children a loving interest towards certain special devotions and religious practices. This can be done by making them familiar with the spirit of the ecclesiastical year and its feasts.

Various text books on the subject are available. Among them may be mentioned Goffine, "Explanation of the Epistles and Gospels", and Petz, "Ecclesiastical Year" (Translated by a member of the Dominican Order)

Besides the regular Catechism classes which at certain times suggest this subject the teacher may employ one or the other period of the Friday afternoon plan to explain the various feasts and customs as well as their appropriate devotions.

The description of one or the other festival in the parish may occasionally furnish welcome material for composition work.

A few suggestions on this subject may not be out of place.

1. The prayers and songs for the various devotional exercises should be thoroughly practiced and rehearsed.

2. In speaking of Christmas and the events commemorated by the feast the teacher should explain the meaning of the Christmas tree.

3. As far as time allows, the teacher should call attention to the grand ceremonies of Holy Week and their deep meaning. The history of the Passion, the various blessings on Holy Saturday and Easter should not be neglected. The meaning of the Easter eggs is full of interest for the little ones.

4. The various processions (Corpus Christi, Forty Hours Devotion, etc.) should be carefully rehearsed and watched over. The children may also be invited to help in the preparation for such occasions, to gather flowers, decorate the altars, etc.

5. The feasts of the Blessed Virgin should enlist the teacher's special interest (May devotion). Also the patron feast of the parish, and notable Saints-days.

6. Foster a deep devotion for the Poor Souls. (A visit to the cemetery. Care and decoration of the graves.)

7. If certain sodalities and societies are established in the parish the children should become acquainted with the purpose and rules of such associations.

In all these matters guard against two dangers, viz:— Devotional exercises must not become mere formalities, playful or trifling; much less should they be rigoristic

and extreme. Children should take part in these with earnestness, but gladly and of their own choice.

III. The Reception of the Sacraments.

Penance.

Importance of Confession:

Gerson, the celebrated chancellor of the University of Paris, writes, "A means possessed only by the Christian Religion to guide children upon the path that leads to Christ, is Confession".

By frequent confession the child at an early age obtains the correct ideas of sin, guilt and reconciliation, which exercise such an influence in life and which sensuality, vanity, and weakness, strive to misrepresent or deface.

The means by which the child is reconciled to God in the Sacrament of Penance correspond entirely with the needs of the soul. Mark the depressed feeling which follows a transgression and the evident relief which follows the admission of the fault.

We must not overlook the fact that by the Sacrament of Penance the child receives not only forgiveness of sins, but special graces to avoid sin and to do good.

Frequent confession during the years of childhood exercises a great influence in later life, outlines and directs the practices of a life time.

Self-denial is an essential condition of true Christianity. No better practice of self-denial can be found than that which requires the child to recognize wrong doing, to regret and acknowledge it, and to make amendment.

Finally no one can exercise such deep and lasting influence upon the heart of the child as a conscientious and prudent father confessor in the confessional.

To the confessor the child confides its inmost thoughts. He is the gardener who can successfully root out the weeds of evil and implant the flowers of virtue and holiness.

Preparation for Confession.

In order that the children may worthily receive the Sacrament of Penance the teacher should carefully prepare them for Confession.

The tone and manner of instruction should be dignified and earnest, at the same time full of kindness, and condescension, and sympathy.

The teacher should take a special interest in those pupils that are backward or neglected and endeavor to inspire them with courage and confidence.

The words of the Catechism explaining the doctrine of the Sacrament of Penance must be clearly defined and impressed upon the memory of the children.

The necessary formulas used in the confes[illegible]ial, such as "Bless me, Father etc.," "I confess to Almighty God etc.," must be well memorized and frequently reviewed. Attention must be paid to correct and clear pronunciation of the words and a full comprehension of their meaning and importance.

The teacher should assist the children in the immediate preparation for Confession, i. e., examination of conscience, contrition, and purpose of amendment.

A suitable formula of examination of conscience should be used; one specially prepared for children.

The children should be taught to remember their sins in the order of the examen. In such a case they are not likely to forget them at the time of Confession.

In awakening contrition one should endeavor to work upon the understanding and the will rather than

arouse sentiment or excessive fear. Relate the Parable of the Prodigal Son, and inspire them with hope and confidence in God's mercy, and pray for them.

On the Day of Confession.

1. The teacher should advise the children to spend the evening before Confession in retirement and prayer, reviewing the matter of the examen, and making acts of contrition.

2. On the morning of the day of Confession all should attend Mass and say prayers out of their prayer books, unless the teacher prefers to read suitable prayers for them.

3. Cleanliness and neatness of person and dress should receive special attention.

4. If the Confessions do not begin immediately after Mass the children should return to the school and remain there in silence and recollection until the time appointed.

5. In church each child should have a place assigned, [illegible] near the confessional, nor too far from [illegible] laughing or gazing about, [illegible] Each child should go to [illegible] frequent confession during [illegible] her turn comes; no one is allowed a great influence [illegible] others.

6. If the practices of [illegible] children for Confession, they may [illegible] is an [illegible] in small divisions, at fixed intervals, in order [illegible] avoid tedious waits before their turn arrives.

7. After Confession each child should go to the part of the church assigned for the purpose and spend some time in performing the penance and saying a prayer of thanksgiving.

8. The day of Confession should be spent in a spirit of recollection and gratitude to God. Boisterous play ought to be avoided or, at least, limited in its extent. Beware of rigorism, however, in this as well as in all other matters.

The Holy Eucharist.

It is hardly necessary to speak at length of the Holy Eucharist as a most powerful means of Education. In this wonderful manifestation of Christ's unbounded love are contained all the treasures of grace. What food and drink are for the life of the body that Holy Communion is for the life of the soul; it is, indeed, as a pious writer calls it, "the Holy Viaticum of Life as of Death."—"In the strength of that food" man shall safely walk through life's desert "to the mountain of God."

The worthy reception of the First Holy Communion and its beneficent influence upon the entire life of the children depend, to a great extent, upon the r[illegible] preparation for that great event. [illegible]pe)

Happy is he whose privilege [illegible] e fore, little ones for the happiest [illegible]red, viz:— of their First Holy Comm[illegible] [illegible]nd to who has said, "Suffer t[illegible]ist the childr[illegible] in [illegible] me, and forbid them n[illegible]nfession, i. e., [illegible] Kingdom of God." (Mark 10, 14.) [illegible]ose of am[illegible]

In preparing children for [illegible] Communion the work of the teacher usually consists in looking after the memorizing of the answers of the Catechism. The explanation, as well as the immediate preparation, is properly the work of the pastor. Should circumstances, however, require the teacher to perform part of the latter duties suitable manuals on the subject

can be had from our Catholic booksellers. A few titles of such books are mentioned herewith:

Pious Preparation for First Holy Communion, by Rev. F. X. Lasance.

Instructions for First Communicants, by Rev. Dr. J. Schmitt. (English or German.)

Children's Retreats; preparing for First Confession, First Holy Communion and Confirmation, by Rev. P. A. Halpin.

First Communion, by Mother Mary Loyola.

Jesus, the Bread of Children, by Rev. F. M. de Zulueta, S. J.

Little Talks to Children Preparing for Holy Communion. (Herder.)

PRINCIPLES OF EDUCATION.

In order that the means of education be effective it is necessary that in their application the correct principles are followed. These principles are deduced partly from the nature and natural development of man, partly from the nature and purpose of education.

A. Principles Which Regard the Nature of the Pupil.

I. Education should be natural.—The teacher should take into consideration the nature of the pupil and its development; mental and physical abilities and powers; age and sex; individuality and previous education. The following rules are based on this principle.

(a) Always put yourself in the position of the pupil, i. e., find out what he knows and how far his talents and powers have deen developed. Go down and bring him up.

(b) Having discovered the exact position of the pupil, proceed step by step, without a gap, in a natural order and in a thorough manner. "*Festina lente.*"

(c) Consider the individuality of the pupils, their environment, home influences, temperament, etc. The instruction in the elementary grades should be based principally on observation (object lessons); in the intermediate grades, those things which have been learned should be put into frequent practice; and in the upper grades, attention is to be given to the application of the acquired knowledge of the various branches of study.

II. Education should be all-sided.—All the faculties and talents should be developed. No one power or talent should be given a preference to the neglect or detriment of the rest; but, also, avoid splitting up your instruction into too many branches. "*Non multa, sed multum.*"

III. Education should begin early.—

" 'Tis education forms the youthful mind,
And as the twig is bent, the tree's inclined."

(Pope)

IV. Education should be elementary.—Therefore, the following rules should be remembered, viz:—

(a) Proceed from that which is near at hand to that which is remote. (Ex. Geography from the schoolroom.)

(b) Proceed from that which is simple to that which is compound or complex, from that which is easy to that which is difficult, from the concrete to the abstract. (Object lessons.)

(c) Proceed from that which is known to that which is unknown.

N. B. It may happen that a compound object is better known than the simple. Ex. a rose, in its entire-

ty, rather than its parts. In such a case Rule c takes precedence over Rule b.

(d) Often repeat what has been learned. The foundation must be strong in order that the superstructure may endure.

B. Principles with Regard to the Purpose of Education.

I. Education should be uniform.—Whatever is taught and practised must be directed toward the one great end and purpose of education and all agencies and means employed must naturally supplement and support each other.

II. Education should be seasonable, i. e., adapted to the conditions and requirements of the age and its cultural advancement.

III. Education should be patriotic.—

"Breathes there a man with soul so dead
Who never to himself hath said,
This is my own, my native land!" (Scott)

True patriotism can not be narrow and biased, but is founded upon love and honor for the great deeds of the past and a readiness to uphold and defend the benificent institutions of the country. Excellent as this love of country may be, still it dare not lessen the love of mankind in general, nor sever the tie which binds all nations together as one people of God. Hence, above all,

IV. Education should be Christian, built on the solid principles of positive Christianity, guided by these principles and permeated by the Spirit of Christ. In education Christ is "the way, the truth and the life;" the way, by His example; the truth, by His doctrine; the life, by His grace. Without Him there is no salvation.

PART IV.

EDUCATIONAL FACTORS.

God, the Creator and Redeemer, is the absolute Lord and Master of man. He is the source of all power. He is the highest authority in education as in all things. There is no power or authority except from God.

Those whom God has called to perform the work of education are the Family and the Church, the former by the natural law, the latter by a positive law, viz: "Go ye, therefore, and teach all nations."

In modern times, the State has exercised a steadily growing influence in the work of education. It must, however, be remembered that the true province of the State is the protection of the rights of the Family and the Church in their work of education and the support of that work. The State should never encroach upon or usurp the rights of either Family or Church.

In the work of these three factors, viz: Family, Church, and State, the School forms a most important and influential auxiliary. The work of the School is performed by the Teacher.

THE TEACHER.

Vocation.

Every man is called by God to some particular office or station in life. As a rule, the Creator does not directly reveal to each individual the vocation for which he is intended. This knowledge is indirectly obtained by the exercise of the reasoning faculties guided by the light of faith, by earnest self-examination with the assistance of God's grace, and by consultation with wise and ex-

perienced men. God gives us inclinations, talents and powers as well as opportunities suitable to fit us for our life work.

The office of a Christian teacher is a noble and important one. The teacher is a representative of God from whom all power and authority is derived, he is the trusted assistant of the Family, the Church, and the State; he is a gardener in God's spiritual garden, a visible guardian angel of the little ones confided to his care, a guide and leader on the way to temporal and eternal happiness. The teacher's work is a difficult and responsible work, but a work full of blessings for time and eternity.

Qualities of a Good Teacher.

In order that a teacher be fitted for his work, certain qualities are required. These qualities are physical, as well as intellectual, and moral.

It is not absolutely necessary that a young beginner should be in full possession of all these qualities from the start; it is sufficient if, in the beginning, a good foundation is evident and there are well grounded hopes of a continual and permanent improvement.

I. Physical Qualities.

The physical qualities of a good and efficient teacher may be summed up as follows, viz:—

1. A SOUND AND HEALTHY CONSTITUTION. The work of a teacher demands strength and energy to enable him to withstand the strain of incessant labor. A teacher must look after his health and not expose himself without necessity. Plenty of fresh air and judicious exercise are a necessary requirement of health.

2. A CLEAR VOICE AND A DISTINCT ARTICULATION. An incurable defect in the organs of speech renders anyone unfit to teach. A bad habit in one's speech can be corrected by continued practice. The teacher's pronunciation should serve as a model for his pupils and therefore deserves careful attention.

3. GOOD EYE-SIGHT. This is necessary for upholding order. The teacher must be able at a glance to detect any disorder among the pupils as well as mistakes in their written work.

4. ACUTE HEARING. This and a quick eye constitute the best means for controlling the pupils in discipline and instruction. A teacher whose hearing is defective will fail to detect many mistakes in pronunciation, emphasis, and inflection. This defect will tempt pupils to whisper and prompt and, thus, practice dishonesty. It is evident that for the teaching of singing, a good musical ear is indispensable.

5. FREEDOM FROM BODILY DEFECTS. These might otherwise provoke ridicule and disrespectful remarks.

6. APPROPRIATE BEARING. The teacher's manners should be quiet and dignified, without affectation; kind and benevolent, without familiarity; condescending and affable at all times. He should be neat and orderly in his personal appearance and in all his work and surroundings.

"The gentle mind by gentle deeds is known;
For a man by nothing is so well bewrayed
As by his manners". (Spenser—Færie Queen)

II. Intellectual Qualities.

The intellectual qualities required by the teacher are herewith enumerated, viz:—

1. A CLEAR MIND AND SOUND COMMON SENSE. Only what is clear to the teacher's mind can be made clear to the pupil.

Common sense will guide him in his demands upon the pupils and guard him against unreasonable measures.

The teacher should possess a special talent for observation, by means of which he is enabled to form a correct estimate of a pupil's mind and heart from his outward behavior. In like manner he should possess pedagogical tact, i. e., he must be ready under varying circumstances, to select the means best suited. He must be able to do the right thing at the right time.

2. A GOOD MEMORY. This is an essential requirement both for discipline and instruction. How can a teacher uphold order among his pupils if he continuously forgets the directions which he gave? How can a teacher instruct successfully if his memory forsakes him while he is explaining or who forgets the answers to his own questions?

3. SYMPATHY. *("Gemueth.")* Head and heart must work together in developing the intellect and guiding the will of the pupil. Light and warmth make the plants grow and send forth blossoms and fruit.

4. READINESS OF ACQUIRING KNOWLEDGE AND IMPARTING IT TO OTHERS. Both are necessary. A teacher may be deeply learned and versed in many fields of knowledge, but if he can not impart that knowledge to others he will be a failure in the school-room.

5. A CLEAR, THOROUGH AND COMPREHENSIVE KNOWLEDGE OF ALL THE SUBJECTS WHICH HE IS TO TEACH AND OF THOSE WHICH AID HIM IN THE PERFORMANCE OF HIS DUTIES AS AN EDUCATOR. It is not enough that the teacher is familiar with the matter contained in the text-book. He must enlarge his knowledge of the subject in order

that he may master it and be prepared for difficulties that may arise in the course of instruction. He must not only know what but, also, how to teach. Therefore, he needs—

6. A KNOWLEDGE OF PSYCHOLOGY AND PEDAGOGY. Without these he would not be able to understand the nature and individuality of his pupils or to be successful in his efforts in their behalf.

III. Moral Qualities.

It is the teacher's duty to develop the intellectual faculties of his pupils; but he must, also, educate the will so that they may become virtuous men and women. Hence, besides the intellectual qualifications, the teacher must possess virtue and practice it in his daily life.

The virtues which a teacher must possess in order to become a real educator are, especially, deep faith and sincere piety, love for his pupils, firmness and consistency, patience and mildness, prudence, humility, a profound sense of duty, and love for his vocation.

1. FAITH AND PIETY. The fundamental virtue of a teacher consists in a firm conviction of the truths of religion and a life regulated by these truths.

"Without a lively faith", says Dr. Rolfus, "a teacher is not a Christian teacher and in spite of all his labors he will achieve little. If religion is the key-note of his soul and if his life is a reflection of his belief, his labors have a higher value, they are interwoven by a golden thread, illumined by a supernatural light, and fructified by the most efficient of all powers, divine grace."

2. LOVE FOR THE PUPILS. Out of the spirit of faith, which sees in every child the Savior Himself, there

will develop a true, supernatural love for the pupils, a love which takes an equal interest in all, but bestowing special care upon the poor and unfortunate, those who have been neglected at home, those who are physically or mentally weak. This love it is which makes the teacher a real educator; without it he would be a mere task-master. Neither an ample knowledge nor the art of teaching can supply the place of love. A teacher without Christian charity for his pupils, though he spoke a hundred languages and possessed all human knowledge, would be but "a sounding brass and a tinkling cymbal."

3. Firmness and consistency.

(a) Firmness does not mean sternness or severity. It consists in an even temper, a sense of certainty in all actions by which one controls himself and others. It is a mixture of dignity and mildness, love and strictness, a strictness that causes no bitterness, a love that does not enervate.

(b) Consistency is that quality, which causes one to act at all times according to certain guiding principles, which does not revoke what was commanded and carries out and fulfills what was promised or threatened, which is not swayed by circumstances. Consistency is a great power in education. "Consistency, thou art a jewel."

4. Patience and mildness. St. Paul says, "Charity beareth all things, believeth all things, hopeth all things, endureth all things." (Cor. 13, 7) Out of true charity grow patience and mildness. They consist in this that one bravely bears the difficulties and trials of life, and controls the emotions of anger and impatience. "The patient man is better than the valiant: and he that ruleth his spirit, than he that taketh cities." (Prov. 16, 32)

Patience and gentleness are often put to a severe test in the life of a teacher. His best efforts are often opposed by evil inclinations, stubbornness, faults and evil habits which the pupils have acquired at home. Very often his noblest intentions are misunderstood and denounced by those who ought to aid in the work. Continued watchfulness, persistent self-control, prayer and frequent recollection of the Divine Friend of children, the most perfect model of patience and gentleness, will help to acquire these virtues.

5. Prudence in the performance of duty. The teacher must clearly understand his duty and choose right means to attain his end. Prudence teaches precaution, circumspection, and discretion. These will tell him how to proceed and how to avoid successfully the obstacles and dangers that threaten his efforts.

6. Humility. Prudence must be joined with humility which distrusts itself, gladly receives advice and instruction from others, and gives credit for the good results achieved, not to personal ability, but to God's help and blessing.

7. A profound sense of duty. It consists in the clear knowledge of one's obligation and the responsibilities imposed thereby. This sense of duty will make the teacher conscientious in the fulfillment of every duty, not neglecting even the small and apparently insignificant details. It will make him punctual, and induce him to work with persistent diligence to obtain the the greatest success possible.

8. Love of vocation. A true teacher lives only for his work and is willing to make all sacrifices which the performance of that work demands. He finds in his labors for the temporal and spiritual welfare of the children entrusted to him and in the performance of God's will his greatest joy and satisfaction. A noble

teacher (P. Girard) one day said to his pupils, "I want to grow old among you."

Love your vocation for its own sake; love it for the sake of immortal souls; love it for the sake of God, the great teacher of mankind.

Advancement of the Teacher.

There is a German proverb which says, "If I rest, I rust." Benjamin Franklin expresses the same idea in these words: "Sloth, like rust, consumes faster than labor wears; while the used key is always bright." A good teacher must continue to study and perfect himself in order to be successful. The Lord, Himself, our great model, asks us to "be perfect as also your heavenly Father is perfect." (Matt. 5, 48) Our entire life is a school whose course of study we can never finish. If this is true of every man, it is particularly true of him who devotes himself to the education of others. Only that teacher can retain and increase his spiritual treasures, only that teacher can remain up to the requirements of the times, only that teacher can ever find new points of interest and inspiration in his work, who continues to study and strives to advance.

While steadily advancing in religious and moral life he should endeavor to increase his store of knowledge and improve his technical abilities.

The best means for advancement in knowledge and skill are special preparation of class-work, professional experience, reading, practical exercises, conferences, and reviews.

1. Preparation of class-work.

We may distinguish between annual and daily preparation. Annual preparation consists in outlining the entire work of a school year or session, the arrangement of a regular class or study plan.

In arranging a class plan, certain points must be considered.

(a) See that the periods of instruction are proportionally divided among the grades or sections.

(b) The more important branches, and those requiring a greater amount of practice, should be allotted a greater amount of time.

(c) Strive to obtain uniformity of the subjects in each period so that, while one division is receiving instruction or reciting in a certain branch, the other divisions are occupied in study or practice of the same branch. Thus, pupils of advanced grades may occasionally be called upon for an answer or explanation.

(d) Every period of instruction and explanation should, if possible, be immediately followed by a period of practical exercises in the subject just explained.

(e) See that there is a variation in the order of subjects. Let difficult and tedious work be followed by less difficult and lighter subjects.

(f) In assigning the various branches, consider the time of day best suited to each particular subject. Branches which require a great deal of serious thinking and reasoning (Religious Instruction, Grammar, Arithmetic) should occupy the early morning hours. Branches exercising the memory and imagination (Reading, History, Geography) may be taken up in later periods. Penmanship and Drawing should be assigned a period when the best conditions of light prevail. They should not be given immediately after recess spent in running, jumping or similar exercise of the body.

(g) The entire subject matter to be treated during the scholastic year, should be subdivided so as to assign to each month a certain amount, assuring the teacher that with judicious application he can cover the task required for each division.

Daily preparation for school-work is needed with regard to the matter, the manner or method, and the spirit of instruction.

1. Regarding the matter, the teacher should ask himself:—

(a) What is the aim and purpose of this particular lesson?

(b) In what way is this lesson connected with the previous and following lesson?

(c) How must I arrange the various parts and points of this lesson?

(d) What practical conclusions can be derived from this lesson, and what exercises may serve to fix the subject-matter in the pupil's mind?

(e) Upon what points must I dwell, especially, in reviewing and correcting written exercises?

2. Regarding the method, the teacher should ask himself:—

(a) What form of instruction must I employ in explaining this particular matter to these particular pupils?

(b) Which are the principal questions to be asked? What secondary questions may be required in the course of instruction?

(c) What examples, comparisons, words, and expressions, must I employ in order that even the weakest among the pupils may grasp the meaning?

(d) What objects, models, pictures, charts etc., can aid me in my instruction? Are they ready and available?

3. Regarding the spirit of the instruction, let it be remembered that the teacher must endeavor to preserve a calm and collected disposition of mind and should enter upon his daily duties trusting in God and praying for His blessing.

It is advisable, especially for the young teacher, to prepare the various lessons in writing. After he has, in this manner, worked out the entire course of instruction, the work of preparing is greatly facilitated for all future time. All that he needs, later on, is to review his notes, here and there making corrections and additions suggested by his previous experience.

"It is well," says Kunz, "to make a pedagogical examination of conscience at the end of a day's work in school. The teacher should ask himself how he has conducted himself before, during and after school, what successes or failures he has to record, what mistakes he has made, what means he must employ to remedy the defects and to perfect, still more, that which is good."

Professional Experience.

"Experience is the best teacher." This maxim is especially true in an educator. Experience which may aid him in his professional progress can be gathered in his own school and in the schools of others.

(a) The teacher should exercise the power of observation in all his work. Success or failure in one or the other case does not yet establish a rule. Repeated trials in the same direction furnish safe standards and rules. Such experience should be noted in a diary.

(b) Visiting other schools and observing the work of other teachers greatly helps to improve one's own work. We can learn from every other teacher, the good as well as the deficient. In the one case we learn how to conduct our work; in the other, how not to proceed, and what to avoid.

Reading.

A teacher who wishes to be successful must continue to study. He should read, not many works, but read a few thoroughly. "*Timeo virum unius libri*," "I fear the man of one book," is a proverb. A book that is worth reading, should be read with attention, its contents should be digested and assimilated. Desultory reading is unprofitable, even harmful.

What books should the teacher read? What studies should he pursue?

The teacher should endeavor to perfect himself in all the branches of study which he is to teach. He should, especially, devote himself to the study of Religion, Pedagogy, Language and Literature, History and Geography.—

(a) Religion. This is the Alpha and Omega of the Christian teacher. Besides the study of a thorough text-book on Christian Doctrine, the teacher should devote his attention to works on Apologetics and Evidences of Christianity, Church History, the Lives of the Saints.

(b) Pedagogy. This is the specific science of the teacher. It acquaints him with the theory and practice of education and furnishes him with a standard by which he may judge his own work. The study of Pedagogy should include Methods of Instruction, History of Pedagogy, Psychology, Logic, and Hygiene.

It is advisable to read standard periodicals on education in order to be up to date in the literature of Pedagogy. The teacher should carefully consider the practical side of theories advanced by the writers of such periodicals. He should not adopt every "new fad" suggested by writers who frequently have little or no practical experience in school work. Children's souls

are too valuable to be used merely as objects of experiment. "Prove all things; hold fast that which is good." (I. Thess. 5, 20) Do not easily discard tried and proved methods for some fantastic notion of an enthusiast. Remember: "A bird in the hand is better than two in the bush." What Pope says of words, may also be applied to theories,

"Be not the first by whom the new are tried,
Nor yet the last to lay the old aside."

(c) Language and Literature. Language is the means by which we communicate our thoughts to others. The better we become acquainted with the means the more satisfactory will be the results.

A teacher should possess a general knowledge of the masterpieces of literature; but he should read only such of them that are models in point of style, as well as of religion and morality. In making his selections the teacher should be guided by the advise of experienced persons and reliable Catholic works on Literature.

The teacher who is able to read more than one language has a great advantage which he should not undervalue.

(d) History and Geography. Cicero calls History "the teacher of life" and Bacon says, "Histories make men wise." In order to read History aright we must read it in a Christian spirit, for Christianity alone gives us the key to the correct understanding of History. "History is God's eternal plan unfolding itself in time." (Mœhler)

The study of History presupposes a knowledge of the places where great events occured and, therefore, Geography should form a subject for further study. The knowledge of Geography is improved by books on travel. In order to gain a more vivid impression of the events of History and to awaken greater interest among the

pupils, a special study of customs and manners at various periods of History is recommended.

Besides these branches, the teacher should increase his store of general knowledge, not neglecting or undervaluing the Natural Sciences, Botany, Zoology, and Physics.

Success and profit in reading does not depend alone on what is read but, also, on how we read. In order to gain by his reading, the teacher should select only the best works in each class. He should read with moderation; not too much at one time. He should read in a logical order; not skipping about in the same book or reading various works promiscuously and in a desultory way.

The teacher should read with pen in hand. Striking passages may be copied verbatim, extracts made from certain paragraphs, or a short summary of the entire work may be compiled.

It is advisable to keep a scrap-book containing clippings of useful and interesting items and illustrations from newspapers and periodicals. These will often furnish welcome material for entertainment and instruction.

Reading or studying some work in common with one or more colleagues is a very practical method. Short talks and interchange of opinions on works that have been read are also of undisputed value.

Bacon's well known lines suggest themselves at this point, "Reading maketh a full man; conference a ready man; and writing an exact man."

Special Practices, Conferences, and Reviews.

Branches which need continual practice are music, painting, drawing, embroidery etc.

A splendid means of advancement are the so-called conferences. If they are conducted in the right spirit they are of immense value. By the interchange of thoughts and experience they give practical information on various subjects, foster a love for the vocation, promote the spirit of fellowship and, in general, help to improve the teacher and the school.

Among the varied materials suitable for conferences the following are recommended, viz:

(a) Essays and papers on education, different branches of study, methods, school management and history of education.

(b) Discussion of such essays and papers, either oral or written.

(c) Oral or written reports of personal observations and experiences in school work. Statistics of a year's work.

(d) Reports on visits of schools.

(e) Information gained from reading pedagogical and other writings. Discussion of new publications.

(f) Practical demonstration of teaching in various branches and grades. This to be followed by a free and impartial discussion.

(g) Recitations, readings, songs etc.

In order that the conferences bring the best practical results it is advisable to follow a certain fixed plan and to assign the various tasks in a regular order so that all may take an active part, each one in his turn.

At each conference there should be kept a record of proceedings containing a list of the subjects treated. This record should be read at the opening of the following conference thus forming a connecting link between the various exercises and bringing uniformity into the entire work.

A reference library, even though it be small, containing reliable books on education in general and on special subjects, would be of great service to the teacher. In selecting books our principle should be, "*Non multa, sed multum.*" (Not quantity, but quality. Not many things, but much.)

Besides the regular school work, the teacher is, occasionally required to perform other duties. Thus he is sometimes asked to hold the office of sacristan, or of organist and choir director. The duties of these two additional offices are in close relation to the work of the school and, when assumed, should be performed with zeal and conscientiousness.

A teacher's leisure hours may be profitably employed in giving private instructions, in gardening, in preparation and collection of objects suitable for instruction, i. e. herbaria, minerals and geological specimens etc, models and relief work etc. "To sing the same tune, as the saying is, is in everything cloying and offensive; but men are generally pleased with variety," says Plutarch.

Jean Paul says that "anyone who is occupied with mental work must have some favorite pursuit, or hobby." There is much in what he says. See that the hobby is good and praiseworthy; but do not ride it to death!

SCHOOL AND HOME.

It must never be forgotten that the home can greatly help the teacher in his work, in fact, that he can not succeed without its assistance. Regularity and punctuality, home-studies and tasks, cleanliness and good manners depend to a great extent upon the co-operation of the parents.

Faults can be effectively corrected only when teachers and parents work hand in hand.

Whenever parents come to consult the teacher regarding a pupil the teacher should meet them in a kindly spirit. If he must speak to them of faults and misdemeanors of their children he should do so calmly and earnestly, but always with charity and sympathy. He should never show any bitterness or enter into a heated discussion on any matter. As a rule, children should not be present while teacher and parents are speaking of them.

A teacher who always treats the parents with due respect and speaks respectfully of them before the children will thereby gain for himself the good will of parents and children alike, and the efficiency of the school will be increased.

The teacher should try to interest the parents in the school. One of the means of doing this is the monthly Report Card.

When parents have their attention called to the school and see the good results of its work they will naturally be glad to help along and will not refuse to make sacrifices for its support and advancement. Let us never forget that lasting success in the work of the teacher depends upon the proper union between school and home.

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